

Zion's Herald

VOLUME LXXI.

BOSTON, WEDNESDAY, DECEMBER 27, 1893.

NUMBER 52.

Zion's Herald.
PUBLISHED WEEKLY BY THE
Boston Wesleyan Association,
86 Bromfield St., Boston.

LEAGUE EDITION.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Price, including postage, \$2.50 per year.

Specimen Copies Free.

The Outlook.

THE OLD YEAR.

PROF. BENJ. F. LEIGHTON.

O'er frozen waste and mere,
White-haired as troubled Lear,
Wandered the crownless Year.

'Mid bitter chill and cold,
His final hours were told
By winds across the world,

Till o'er the blazes of Mars,
Above the shoals and bars
Of drifting worlds and stars,

He passed in state alone,
World-girt with bisoned zone,
While New Year took his throne.
Ward, Pa.

Receivers Appointed for the Atchison Road.

After a long and heroic struggle to preserve its solvency, the Atchison Corporation, controlling an immense system of 9,645 miles of railroad, found itself unable to meet its January obligations, and has passed into the hands of receivers. The death of Chairman George C. Magoun, it is understood, brought to an end certain pending negotiations for financial relief, and precipitated this appeal to the courts. President Reinhart, Mr. J. J. McCook and Mr. J. C. Wilson, of Topeka, have been put in charge. According to the official statement made to the public, "the Atchison system as a whole is amply able, even under the present adverse conditions, to earn a safe balance above its fixed charges, if relieved from its floating debt." This debt is about \$6,000,000; the interest due in January is nearly \$4,000,000. Under ordinary financial conditions these obligations could be covered by the market value of the securities owned by the companies, but these securities have suffered shrinkage, of course, by the prevailing depression. A general foreclosure will be ordered, probably, in January. The present system started in 1859 with the incorporation of the Atchison & Topeka road, but the line was not opened until 1872. It rapidly expanded by purchase and by lease until it controlled Eastern termini at St. Louis and Chicago, touched the Gulf of Mexico at Galveston, and crossed the continent to the Pacific. It had a brilliant career for a time. Much of its capital was owned in the East, and its stock was a favorite one with New England investors; but its growth was too rapid and too colossal, many of its lines were paralleled, many of the branches drew too heavily upon the core of the system, intercontinental competition brought about a staggering of rates, the fixed charges ran up to a point where they exceeded the earnings, the Interstate law operated detrimentally, and though the reorganization in 1889 greatly helped the condition, the fate of the system was foreshadowed.

Secretary Carlisle's Report.

This report did not reach Congress until the 20th. Its statements and recommendations were awaited with keen interest. The Secretary estimates that the deficit at the close of the current fiscal year will be \$28,000,000. To provide for this and to maintain sufficient capital for public business, he asks authority for the issue of \$200,000,000 of three per cent. bonds, redeemable at the pleasure of the government after five years; or, to meet the immediate emergency, an issue of \$50,000,000 in one-year three per cent. treasury notes. The bonds (which he prefers) could doubtless be marketed at par, and could be sold directly to the people through sub-treasuries and post-offices. He is in favor of coining the seigniorage as a part of the assets of the treasury. In the matter of the tariff he strongly advocates the plan of substituting *ad valorem* duties for specific duties. As new sources of internal revenue he recommends an increase in the tax on distilled spirits, cigars and cigarettes, and new taxes on playing cards, cosmetics, perfumes, legacies and successions, and incomes derived from investments in stocks and bonds of corporations and joint stock companies. These recommendations, some of which are novel, will give rise to a good deal of discussion in Congress.

Reforms in Postal Methods.

A joint commission of Congress was appointed some time ago to investigate the executive departments of the government and make such suggestions as to improved methods of conducting business as should appear to be desirable. Their report relative to the Post Office Department has been submitted to the House of Representatives, drawn up in the form of a bill, and was passed without division or debate. It repeals the law authorizing the issue of postal notes, which have

been in use the last ten years. It reduces the fee for money orders not exceeding \$2.50 to three cents, and makes the fees for large amounts correspond with those now charged by express companies. It greatly simplifies the existing method of application for money orders, and provides for a means of paying for lost money orders. It reorganizes the clerical force in the Department, reducing the number of divisions from ten to seven, and effecting thereby not only a considerable saving to the government in the matter of salaries, but also, by rearranging the work, greatly expediting the settlement of accounts. This, surely, is reform in the right direction.

The Hudson to be Bridged.

Congress has given its consent at last. The New York & New Jersey Bridge Company are authorized (unless the President vetoes the bill) to construct a bridge across the Hudson with a pier 1,000 feet from the New Jersey shore. A similar franchise is granted to the North River Bridge Company, so that there are two bridges in prospect, though it is believed that only the first-named company will accept the conditions at present. The difficulty in obtaining the charter turned upon the building of the pier. The original plan of Engineer Lindenthal was for a stupendous suspension bridge with but a single span. The cost of such a structure dismayed capitalists, and the plan finally decided upon is for a cantilever bridge, with a central span of 2,146 feet, the erection to be 150 feet above high water. The Company is ready to enter upon this great undertaking at once.

The Tehuantepec Railroad.

The Isthmus of Tehuantepec is but little over two hundred miles wide. It will be remembered that Captain Eads, some twenty years ago, planned a ship railroad across it to transport ships and their cargoes from Gulf to Ocean and from Ocean to Gulf. The enterprise involved too much cost, and was abandoned. An interoceanic railroad was, however, decided to be feasible, and millions of capital, both American and English, has been expended upon it, in the last quarter of a century. But though the work was well done as far as it went, and the principal engineering difficulties were surmounted, the companies prosecuting the work were unable to raise all the money required, and had to retire, one by one, from the field. Ten years ago the Mexican government took up the project; and the work of construction has been carried on intermittently until last spring when it again came to a standstill for want of funds. The goal, however, was in sight. The Mexican minister of finance has recently succeeded in floated a loan, and contracts have been awarded which provide for the completion of the work within the next three months. Then it will become a competitor with the shorter, but more southern, Panama railroad. The Gulf terminal of the Tehuantepec road is only about eight hundred miles south of New Orleans. Of the twenty-two lines of steamers that enter the Gulf of Mexico, eight run to Vera Cruz, which is but twenty-five miles from this same terminal. It is evident that this shorter route to the Pacific both from this country and from Europe, when completed, will be extensively patronized.

The Mont Blanc Observatory.

On Europe's loftiest mountain, 15,810 feet above sea level, Prof. Janssen, an eminent astronomer, has succeeded in locating a habitable and practicable observatory. The structure is of iron, in the form of a truncated pyramid, the base of which is sunk deep in frozen snow — it was found impossible to pierce the ice down to the rock. On the ground floor are the living rooms for the professor and his assistant. The house is equipped with electric lights, and meals will be cooked and heat supplied either by the same agent or by petroleum. The upper story will be used for the observations. The verticality of the structure will be maintained by means of jack screws under the floor. Leading Frenchmen — Prince Roland Bonaparte, Leon Say, Baron Rothschild — have contributed to this remarkable enterprise, thus far. Collections are now being made for the astronomical and meteorological equipment. The transparency of the atmosphere at this lofty altitude, it is expected, will permit of a precision in spectroscopic and astronomic work unattainable in a lower range. M. Janssen has already discovered oxygen groups in the solar spectrum. The Harvard observers in Peru are content with an altitude of 8,050 feet for astronomical work, but their meteorological station is 8,600 feet above this point, or 16,650 feet above sea level — nearly 1,000 feet higher than the Mont Blanc observatory.

The Latest Encyclical.

It is written in Latin, and covers forty-three quarto pages. Its topic is, "The Study of the Holy Scriptures." Its text, so far as it has one, is the well-known passage in 2 Timothy 3: 16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Its aim is twofold: To exhort the priesthood of the Roman Catholic Church, and in particular its patriarchs, primates, archbishops and bishops, to devote themselves to the searching of the Scriptures, not merely in the Vulgate, but also in the Hebrew and Greek originals, with a view to its proper unfolding by them to the people, and also with a view to defending the sacred writings both from those who impiously attack them, and from those "who impudently are scheming new and fallacious doctrines."

The Pope supports his exhortation by referring to the effective way in which our Lord used the Scriptures, and cites the opinions of the Fathers. Nearly one-half of this remarkable epistle is occupied with "special regulations and provisions for the searching of the Scriptures in the Catholic schools, academies and seminaries." Certain detailed rules for a thorough and scientific course of Biblical interpretation are laid down. The so-called "conflict" between the Bible and science is denied. This latest utterance of Pope Leo XIII. will be commended by Protestants as far as it goes. It was on the right and duty of both the laity and the clergy to read the Scriptures for themselves that the Reformers took their stand. New light cannot but break forth even in the Roman Catholic Church, if its hierarchy can be persuaded to study profoundly God's Word. But our readers must not be deluded with the idea that the Pope has renounced unwritten tradition or the dogmas of papal infallibility. And it must be remembered that with all this admirable advice to his clergy, he has not seen fit to calm the agitation in this country over the proposed division of the school fund. He could stop it; he must, therefore, be responsible for it.

WHEN THE GLAD YEAR IS DAWNING.

What has the Old Year brought you, friend?
Joy and love and sweetest?
Then pass them along to others, friend,
That they to imperfect lives may lend
A little of your completeness;
For hearts should be brimming with hope and cheer,
And give no place to grief or fear,
When the glad New Year is dawning.

What has the Old Year brought you, friend?
Bitterness, tears, and sorrow?
Then let them die with the Old Year, friend,
Or safe from the sight of the world defend,
That none your gloom may borrow;
For hearts should be brimming with hope and cheer,
And give no place to grief or fear,
When the glad New Year is dawning.

— Emma G. Dowd.

THE THEOLOGICAL DRIFT IN THE OLD WORLD.

IX.

PROF. W. T. DAVISON, D. D.

A CARDINAL feature in the church-life toward what are often called the Alienated Classes.

These may be alienated only in a superficial way through the carelessness or the apathy of the church, in which case it becomes necessary for her to rouse herself to understand the needs, it may be of the poorest among the people, or of the artisans, or of the more thoughtful portion of society. But often the alienation lies deeper and is harder to cure. It may spring from changes in the habits of thought and feeling of the generation which the Christian Church has failed to understand and sympathize with; and in this case, when the church awoke to her duty, the current of her theology will be more or less affected by her relation to "those that are without." From the time of the early Christian apologists and the Fathers, who were surrounded by an atmosphere of Hellenic philosophy, this has notoriously been the case in history.

In our own time, no small element in the "theological drift" is determined by this factor. The historian of religious thought in the nineteenth century will have much to say concerning the influence exerted upon Christianity by the rapid advances of physical science, by the views taken of the miraculous, and the growth of the doctrine of evolution. A chronicler, with only the events of a few months before him, does not find it so easy to discern or show the significance of events. But the publications of the four or five weeks that have passed since I last wrote to the HERALD would be enough amply to illustrate my meaning. A new series of Boyle Lectures has been published, under the title of "The Ascent of Faith." The lecturer is Rev. A. J. Harrison, formerly a pronounced skeptic, now a clergyman in the Church of England, and an "evidential milestone" — one who spends a large part of his time in defending the truth of the Christian religion. The volume, while very cogently setting forth the duty of one who accepts the teaching of physical science to take certain further steps forward which would lead him ultimately to the position of a theist and a Christian, makes a number of statements concerning the theism and the Christianity which he advocates, that would have done more than startle many twenty years ago. In other words, on the subjects of prayer, miracle, natural law, evolution, and kindred topics, the lecturer's own thought and his presentation of Christian truth have been largely shaped by his environment. Again, Professor W. Knight, of St. Andrew's, has written a very able book entitled, "Aspects of Theism," in which he reasons with candor and success against the agnosticism of the time. But he almost casts overboard the time-honored arguments for the being of God, chronological, teleological and the rest; and while contending for the personality of the Divine Being, he certainly does not interpret the phrase in the old fashion. He aims at combining the truth of theism with what Tennyson calls "the higher pantheism," and represents the theistic view of the universe as "a focus, at which the conclusions of speculative philosophy, science, poetry, art, history and religion meet — a focus at which the personal and the impersonal view of the ultimate mystery combine." The most comprehensive solution of the great ultimate problem of the universe, he adds, is the only one which is likely to be complete and lasting.

It is written in Latin, and covers forty-three quarto pages. Its topic is, "The Study of the Holy Scriptures." Its text, so far as it has one, is the well-known passage in 2 Timothy 3: 16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Its aim is twofold: To exhort the priesthood of the Roman Catholic Church, and in particular its patriarchs, primates, archbishops and bishops, to devote themselves to the searching of the Scriptures, not merely in the Vulgate, but also in the Hebrew and Greek originals, with a view to its proper unfolding by them to the people, and also with a view to defending the sacred writings both from those who impiously attack them, and from those "who impudently are scheming new and fallacious doctrines."

Even while I write, there comes to hand a translation of Harnack's "Outline of the History of Dogma," which furnishes an illustration from another point of view. In a brief preface prefixed to the English edition, Prof. Harnack comments on the interchange of theological thought now so rapidly carried on between Germany, England and America, that "scientific theologians of all evangelical lands already form one concilium." This same "History of Dogma," however — a standard work in its own department — so analyzes Christian doctrine as to prepare the way for the surrender of the pre-existence of Christ and His miraculous conception, while the resurrection is retained only in a spiritual sense. These are only a few of the modifications produced by the influence of "those without" in Germany; and what Germany thinks today, England and America must be prepared to accept tomorrow, unless her teachers are well equipped with sound and forcible counter-arguments.

These illustrations are not intended to point the same moral. They all show how

A Steady Action and Reaction

is going on between Christian thought and the various forms of unbelief by which it is surrounded. But the first shows how in some respects Christian teachers may well learn something from those whom they are trying to win from scientific agnosticism. The second shows that while something may be learned, as, for instance, in framing the doctrine of the personality of God, Christian theologians need to be careful lest, in changing the form, they lose the substance of the truth. While the last shows that prominent representatives of Christianity may be, consciously or unconsciously, so under the influence of the Zeitgeist that in their very presentation of Christian doctrine they may be transforming, under the guise of simplifying, it.

This whole question of the attitude of Christian theology towards prevalent forms of intelligent unbelief is full of difficulties. Happily it does not directly concern the many. As the late Prof. Hord said, in his Hulsean Lectures only just published, simple Christian people need not raise difficulties for themselves. "Fundamental inquiries constitute no part of their duty; and, though the exemption disqualifies them for some among the higher offices of service to their fellow men, it leaves them the more capable of others, according to the Divine allotment of various responsibility." But the Christian Church as a whole has a plain and pressing duty in relation to the great body of current thoughtful and not unreasonable unbelief — duty which it can perhaps hardly be said to be adequately discharging. The duty is a perilous, as well as an onerous, one. How to meet the mental habitudes of men deeply versed in physical science, or accomplished in the arts of literary and historical criticism, conceding all that ought to be conceded, but giving up no jot of essential truth, nor allowing any alteration of substance under plea of a necessary change of form — *hic labor, hoc opus est.* If here and there one zealous defender gives up an important outpost, while another spends valuable strength in trying to maintain one that is untenable, who can be surprised, or who would be rashly swift to blame?

Our own opinion is that this process, like every part of the work of Christ's church, is being directed by its great unseen Leader and Head. Like the battle with temptation, the battle with unbelief is by no means to be fought alone. The individual soldier of Christ trusts, and rightly, in His promises of succor. The organized church may do the same, so long as she is faithful. And there are signs, neither few nor uncertain, as it seems to me, that the process of assimilation of valuable truth from without, combined with the repulse and refutation of error, is going on in a way of which the church of the twentieth century will reap the abundant benefit. Not, of course, without silt or stumble. Infidelity is no more a characteristic of the church than of the Pope. But Divine guidance has been wonderfully vouchsafed to the church in the past, and it is not wanting to-day.

It is quite beyond my scope to indicate the directions in which

Some Modifications in the Form of Christian Doctrine

seem to be called for, and are being admitted, under the pressure of new truth which God is teaching the church from without. It seems by no means unlikely, however, that the views both of the personality and mode of working of God, as entertained by the church, are being enlarged by the fuller revelation made to us of His work in nature. It might be safe to prophesy that in twenty or thirty years' time different language will be used concerning "the supernatural," even as that certain today differs from the modes of thought and speech which prevailed twenty or thirty years ago. "The natural and the supernatural," says the latest Boyle lecturer above referred to, "are not two but one. The omnipresent Power and nature are exhaustive terms. Besides these, nothing." If in speaking of the infinite, says Prof. Knight, "we confine ourselves to one or two favorite phrases, we are sure to err. The most loftiest of our symbolic terms, such as King, Judge, Father, lose their adequacy if we do not conjoin with them others, which are perhaps intrinsically less adequate, but which correct the poverty of the former." So we are being led onwards, not only by the teaching of the informing Spirit within the church, but by Divine operation without, which, all the way through history, has been one method, though not the chief, by which the Holy Spirit has wrought to "guide" Christ's disciples "into all the truth."

It is not often that a writer who is seeking

to estimate and describe "theological drift" finds such a suggestive and helpful volume as this month's publication by Rev. C. A. Whitlock, on "The Church of England and Recent Religious Thought." It refers mainly, as the title indicates, to Anglicanism, but discusses its relation to other Christian bodies, to the "alienated classes," and to theology in general. Space will not allow, however, of a full reference to this most instructive survey of religious thought in this country, such as I had intended to lay before your readers. It deserves, not casual mention, but study. This paper must close with one extract from it which bears on the remarks of the previous paragraph. Speaking of the apparent incomparability of belief in a personal God with the natural process of development, the author says: "To show in what form a reconciliation might be effected, and how complete the reconciliation would then be, is not the same thing as to have succeeded in effecting it. Before this latter result can be arrived at, the conception of a personal God will have to be worked at with much more thoroughness, both in itself and in its relationships. That this may be — perhaps being — done, must be the devout prayer of every well-wisher for the future of English religion, as it is certainly that of the present writer." That prayer multitudes of readers, in England and in America, will earnestly echo.

Handsworth College, Birmingham, Eng.

NEW YORK LETTER.

"MANHATTAN."

FOR clearness of statement, cogency of argument, and irresistibility of conclusion, nothing could exceed Document No. 19 just issued by the National League for the Protection of American Institutions. In writing this document Dr. James M. King has put the entire nation under obligations to him, and has rendered a service of incalculable value and character. As a defense of the common school, and as a reply to the demands of Roman Catholicism, the document is simply overwhelming, and we can readily understand the agitated discussion which it provoked at a meeting of Romanist dignitaries in this city. So pitiless was the logic, and so unanswerable were the arguments, of Dr. King's paper that it was there resolved to recall the petitions which had been sent all through the State, and to wait for a more opportune time before presenting to the Legislature the bill which provided for a division of the money now appropriated for our common schools. Whether these resolves will be carried out, remains to be seen. If our Roman Catholic friends are wise, they will burn the bill, withdraw the petitions, and drop the whole business once and for all.

As matters now stand, and with the spirit that has been aroused, it would be easier to bombard Gibraltar with a bean-blower, or swim up the Falls of Niagara, than to enact the measure which has been proposed. Seldom does not understand the American people; he has misinterpreted their kindness and liberality, and put a wrong construction upon the way in which he has been received; but he will be enlightened one of these days, and he will then realize that the parochial school, which has degraded and impoverished every nation that adopted it, has no place in our free Republic.

Rev. George B. Smythe, of our mission work in China, gave a remarkable address before our Preachers' Meeting a few weeks since on the "The Attitude of the Chinese toward Christianity." With perfect frankness he presented phases of our work with which most of us were unfamiliar, and the difficulties and embarrassments that beset missionary labor were stated with a simplicity that was charmingly picturesque. Addresses such as this should be far more frequent than they are. Where is the returned missionary? How little we hear of him! Why cannot our Missionary Board make some provision whereby the church at large might hear something that is definite and intelligible concerning the work to which so many have devoted their lives, and which is urged upon us with increasing vehemence? True, we have the Annual Report; but that is bulky and altogether too statistical, and could be cut down one-half, or even two-thirds, and not impair its usefulness. Cold type and dry figures are all well enough in their way, and as a basis for appropriations even necessary for committee work; but "Manhattan" has long been of the opinion that the Report, as now published, fails to realize anything like an adequate return for the money and time which it costs. And the same is true of the other society reports issued by our church. Small fortunes are spent every year, to be dropped into the waste-paper basket of the average minister's study. There is a more excellent way.</p

ZION'S HERALD, WEDNESDAY, DECEMBER 27, 1893.

FRESH FROM THE FIELD.
(Continued from Page 2.)

The Little Missionary every month. Missions will go up this year in spite of hard times."

Two Socials.

A correspondent from Ipswich (Mass.) sends the account of one sociable held by the League in November, and the program for the forthcoming December entertainment. They are well worth repeating:

The first took the form of a literary Soiree. One hundred choice selections, from favorite authors, were written on slips of paper and each pinned or sewed to a crimped green leaf of tissue paper, representing leaves. These were given to all and easily cared for. A few were given to the reading, the reading of the quotations being. If the person reading the quotation can tell the author correctly, he keeps the name of the author, and gains on until all are used. About fifty soirees have been given (of candy) had eighteen letters ever to the point was over. It also proves very interesting to the large number who did not take part, but simply attended. The program should be numbered, the running number kept, with the names of the author, by the one conducting the same, that there may be no confusion in regard to the authors.

The next social, which is to be held Friday evening Dec. 1, is to be called "A World's Fair Reception." Seventy guests are invited that being the number of townsperson attending the World's Fair. Songs, speeches, poems, etc., descriptive of the World's Fair, are to be given, and a World's Fair luncheon is to be served. The book to be served, accompanied with maps of how to get there, a royal good time is expected. A stereopticon showing views of the World's Fair, would be a fine accompaniment to such an evening; but the pastor has already given a fine illustrated lecture on the subject. All these socials are provided free to all.

For the Help of Literary Department Workers.

The Literary Department of the Williamite (Conn.) League has most interesting and profitable gatherings semi-monthly. The best of literature, both of prose and poetry, is presented for informal discussion. Cheap editions of such books are provided, and so a broader literary outlook is cultivated and encouraged. District Secretary Everett H. Scott is in charge, and much enthusiasm prevails.

Use Home Talent.

The secretary of the Norwich District League, N. E. Southern Conference, sends the following helpful words:

The cabinet of Norwich District proposes an advertising year. The plan is to hold seven, and possibly nine, sub-district conventions on the district within the League year, and employ less ministerial and more lay talent. There are many bright and consecrated young people in all our Leagues, and we hope to give them a chance to exercise their gifts and graces in fifteen-minute addresses on topics germane to their League work.

Fraternal.

Monday evening, Nov. 27, the E. S. Best Chapter, *Whitewoods* (Mass.), entertained the young people's societies of the Congregational and Presbyterians Churches, having secured Rev. M. C. Beale for an address. Later a meeting of the cabinet was held to hear suggestions from Mr. Beale. This chapter is doing good work, is especially active on spiritual and mercy and help lines, and is planning for more and wider influence. Rev. M. Emory Wright is the faithful pastor.

An Interesting Installation.

Thursday evening, Nov. 23, Rev. M. C. Beale installed new officers of Husted Chapter, *Watertown* (Mass.). The ritual used is in the first part of "Ewethorps' Songs." The room was lighted with scores of Chinese lanterns, and beautifully decorated with the League colors and mottoes. A pleasing literary program was given, and addresses by Father Husted (for whom the chapter is named), the new president, Mr. C. R. Fletcher, and Mr. Beale. Refreshments were daintily and abundantly served. Rev. J. Weare Dearborn is pastor.

The Lawrence Epworth Union.

The first annual reception and supper of the Epworth League of Lawrence and vicinity was held Dec. 13, and was decidedly a success. This Union was effected through the co-operation of eight chapters — five in the New Hampshire, two in the New England, and one in the East German, Conference.

At 6:30 the reception committee was in readiness to welcome the Epworthians, and members and their friends to the number of 250 or more gathered in social intercourse in the lobby rooms of Pilgrim Hall. At 7:30 the company ascended to the banqueting hall, where, after grace was said by Rev. W. H. Hutchins, all partook of the bountiful supper served. Rev. Thomas Whitehead, president of the Union, with a few graceful words then introduced Rev. C. H. Stackpole, of Bradford, who spoke with his usual wit and earnestness concerning dangers menacing the League. Rev. F. H. Knight, our Epworth leader in New England, was introduced as the speaker of the evening. His address was beautifully adapted to the occasion and to the audience. The subtlest and most infectious humor was blended with noble thoughts in a plea for high social ideals, true intellectual culture, and practical Christian work.

Every pastor and, with one exception, every president, was present, as were also nearly all the other officers. Loftier aspirations, more zealous activities and closer union will be characteristic of the chapters represented.

S-District Convention.

A sub-district convention of Epworth Leagues of Providence District was held in the M. E. Church in Attleboro (Mass.), Dec. 13. About 60 delegates represented some twenty-five chapters. The afternoon session opened at 2:30 o'clock, President Beale in the chair. Rev. W. J. Kelley conducted the devotional exercises. Rev. G. E. Brightman welcomed the convention, and Rev. C. H. Beale responded. After organization and transaction of business, helpful and inspiring papers, limited to fifteen minutes, followed by discussion, were given: 1. "How Can We Make the Literary Department a Success?" Mr. W. E. Beale, Brockton; 2. "Action and Re-action of the Mercy and Help Departments," Mrs. J. S. Wadsworth, Phoen.; 3. "Junior Work," Rev. L. G. Horton; 4. "The All-pervasive Essential," Rev. M. S. Kaufman. Mr. T. M. This was followed by reports from the chapters as to methods of work, after which Rev. L. G. Horton very ably conducted a question-drawer.

Tea was served by Chapter 689. From 7 until 7:45 a long prayer and praise service was held, many joyful testimonies being given.

Rev. W. P. Buck conducted the devotional exercises of the evening session. Rev. G. Conte, Italian missionary, gave a most interesting account of his work in Boston. A beautifully rendered solo, by Miss Ida Lively, followed. The final address of the evening was given by Mr. R. S. Douglass, who took as his subject, "Personal Equations."

This address, delivered in the speaker's inimitable manner, was filled with wit and wisdom from the beginning to its close.

Our Book Table.

ITALIAN GARDENS. By Charles A. Platt. With a Colored Frontispiece (Painted in Paris) and Many Illustrations. Harper & Brothers: New York. Price, uncut edges and gilt top, \$5 (in box).

The formal style of landscape architecture originated in the Renaissance, and was brought to early perfection in Italy. In the vicinity of Rome and Florence are today found these model gardens. While other arts have been exhaustively treated in various forms and in many languages, there is hardly an important work anywhere on Italian landscape gardening. The volume of Perler and Fontane is the one exception to this remark; and, as their work was produced before the art of photography had been perfected, the best means of illustration were the facilities for illustration, now so abundant, have come to the aid of Mr. Platt. He gives both views and descriptions of a number of villas and gardens, as those of Albalia, the Colonnas, the Medicis, the Conti, Costello, and others. The book has a double value in its practical suggestions and rich resources of art. The illustrations give the reader tolerable glimpses of those beautiful enclosures, ornamented with shrubbery and flowers, and the text adds descriptions at once clear and elegant and sufficiently extended to enable one to obtain an understanding of the subject. The book cannot fail to be appreciated by all persons interested in the general subject.

FIELD-MARSHAL COUNT HELMUTH VON MOLTKE AS A CORRESPONDENT. Translated by Mary Harpur. Harper & Brothers: New York. Price, \$2.50.

The fame of Von Moltke comes from his pen as well as from his sword. The "Essays, Speeches and Memoirs" of the great Field-Marshall, recently issued, are now followed by his "Correspondence," which touches upon almost all important matters of his time. They reveal in a peculiar manner his real character, and give his comments, often brief, on the events of the time in which he lived. The letters are arranged in several groups, each group pertaining to a particular subject. There are "Selections from Letters to his Father;" others relate to public matters, to the war, and to politics. His eye was on everything. He was a great German, in profound sympathy with the people of the Fatherland, and proud to have had a part in the unification of Germany. Germans will read these letters with deep interest, as also all those desirous to obtain a clear insight into Teutonic affairs.

THE HANDSOME HUMER. A Novel by William Black. Illustrated by William Small. Harper & Brothers: New York. Price, \$1.50.

The life and movement characteristic of Mr. Black's stories are found in the present volume. The story centres in Sidney Hume, the handsome, whose "coming of age" is celebrated at the Hotel Metropole in London, where the fates begin to weave the mystic threads in the lives of Sidney Hume and Helen York. The threads are silken at first and pleasant to the touch, but destined to be rudely snarled. Though filled with great dashes of sunlight, the story has a sad aspect, and will be read with a sober sense of the pitfalls and dangers along life's way.

THE CENTURY: An Illustrated Magazine. May to October, 1893. Volume XXIV. Century Company: New York.

The Century has an admirable list of writers, many of whose articles ultimately go into books, but others never beyond the outside of the covers of these bound volumes. Many families will be sure to have this book on the centre table for occasional reading. Some of our best literature is concealed in our magazines, where it can hardly be utilized save as it is preserved in this way.

ST. NICHOLAS: An Illustrated Magazine for Young Folks. Edited by Mary Mapes Dodge. Vol. XX. Part I — November, 1892, to April, 1893. Part II, May to October, 1893. The Century Company: New York.

The St. Nicholas is the children's classic magazine. It abounds in fine stories, historic sketches, incidents, bits of travel, and touches of science, suitable to the age and capacity of the readers. The articles are well written, and enriched by abundant illustrations. The children will be glad to find the numbers for a year handsomely printed and bound in red ornamental cloth.

LETTERS FROM MR. MILL. By Alphonse Daudet. Translated by Fred. H. Foster. With Illustrations by Madeline Lemaire, and Decorative Head pieces by George Wharton Edwards. Dodd, Mead & Company: New York.

Daudet is one of the foremost literary men of France. He possesses the Gallic vivacity and quickness of perception. There are electricity and rapid movement in his style. The materials of this story are simple, and yet in the hands of such a master become very effective. The old mill on the Rhone, in Provence, surrendered to the bats and owls, becomes the castle. It is pur chased, and from the little room within its walls the letters found in the book are sent. In them the reader will find untold amusement and delight. They afford a good specimen of the later French story. The volume is printed on good paper in clear type, and the tasteful cloth binding and illustrations make it a very suitable holiday book. The translator has succeeded in turning the author's French into transparent and elegant English.

BORN IN THE WHIRLWIND. By Rev. Wm. Adams, D. D. Arena Publishing Company: Boston. Price, paper covers, 50 cents.

The story goes back to the founding of the Republic. Guest, the hero of it, is a spec man of the live Yankee boy in whom are combined strong common sense and an intense spirit of self-sacrifice. It is a book for boys and girls of the country, at once exciting and healthful in tone. The touches of Indian and Negro life are realistic. Mr. Stoddard has given the boys snatches of a story as fascinating as those from the "Arabian Nights."

FRANCIS BRADFORD'S BEAN. The fifth of a series of sequels to the "Bessie Books." By Joanna H. Mathews. With Illustrations by W. St. John Harper. Frederick A. Stokes Company: New York. Price, \$1.

The above is a story for girls by the author of the "Bessie Books," which have found favor with young readers and have had a large sale. She contrives here to give interest to the common events of life, and to present every day living in a real yet attractive form.

LIGHT ON A DARK PATH. By Alida W. Graves. American Sunday-school Union: Philadelphia. Price, \$1.10.

The life we now live has its dark places. There are those who pass their days in sunshine; they apparently never see a cloud, but they are the exceptional people. With most, life is mixed; sunshine and shadow alternate. To a few sorrow comes with unusual severity; clouds predominate. In the story we have such a picture. A woman is successively bereft of two daughters, her husband and only son. But light comes slowly into the darkness, the rays of the Sun of

Redeem Theology," Wesley's "Plain Account," Phelps' "Theory of Preaching," and Fisher's "Universal History," come in for treatment in this book. Other volumes are to follow for the succeeding years in the course. The questions at the end will aid the student, as well as the examiner, review.

PAVAT'S GRAND-UNCLE. By Helen Pearson Barnard. Congregational Sunday school and Publishing Company: Boston. Price, \$1.50.

This is a story of humble life. The Barrens was a region left stranded by the railroad system, ten miles from anywhere. Clintonville was a mere apology for a village, and the raising, by subscription, of a sufficient amount of money to commence the erection of the edifice. He was one of the original trustees, a steward, class-leader, and teacher in Sunday school, and an unobtrusive, quiet man. He held for four successive winters the infirmities of age came on, he was conspicuous in all the counsels and work of the church.

He was a liberal giver, and broad in his sympathies. The Friends' Aid and Southern Education Society were the special objects of his intelligent and generous efforts. He was a champion of the temperance reform, and one of his last acts was to issue to his own pen and manuscript a pamphlet for the communication of the no-license vote in Lynn. This paper he caused to be circulated throughout the entire city. His habits were simple and frugal and thereby a moderate income he was able to live on, and to contribute to the various causes of benevolence with the most exemplary liberality. The poor shared his constant attention and benefice. He was loved and honored for his stanch convictions, public spirit, consistent life, glowing piety, and refined and courteous bearing.

WM. R. CLARK.

MAGAZINES AND PERIODICALS.

DONAHOE'S MAGAZINE. For December comes in attractive holiday style in white and purple cover, and filled with interesting and instructive reading. "Made Free by Misfortune;" "Sister Gabrielle;" by Mrs. Max O'Neill; "The Cid;" by Very Rev. William Byrne, D. D.; "Freedom of Thought in the Catholic Church;" by Very Rev. J. Hogan; "Only Friends," by Katherine E. Conway, are a few of the topics taken from a long list in the table of contents. (Donahoe's Magazine Company: Boston.)

EDUCATION FOR DECEMBER. December contains a dozen valuable articles on educational matters.

"Limitations in the Teaching of English Composition;" "The Management of the Public School;" "Soart-hand to Be Taught in School;" and "Classes in the College Course," are among them. (Kasson & Palmer: Boston.)

"Present Day Preaching — A Gospel that is Preached to Us." They laid hold on the people of Boston, and went to the Lord Jesus Christ, joining the M. E. Church soon after. They subsequently lived several years in Foxcroft, and later in Paris and Hierusalem at the time of the French Revolution. They soon became interested in the cheerful and helpful character of the Gospel as preached by them. They laid hold on the people of Boston, and went to the Lord Jesus Christ, joining the M. E. Church soon after. They subsequently lived several years in Foxcroft, and later in Paris and Hierusalem at the time of the French Revolution. They soon became interested in the cheerful and helpful character of the Gospel as preached by them. They laid hold on the people of Boston, and went to the Lord Jesus Christ, joining the M. E. Church soon after. They subsequently lived several years in Foxcroft, and later in Paris and Hierusalem at the time of the French Revolution. 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Zion's Herald.

WEDNESDAY, DEC. 27, 1893.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

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BE YOURSELF.

Every man must do his own work and be himself, not somebody else. Let him have the courage and sense to claim this privilege. While he may and should rightly strive for perpetual improvement, this improvement will not take him very radically out of the groove in which by ancestral predilection he is fitted and fated to move. While he may get valuable hints by watching other people, he cannot do their work or get himself made over on their pattern. Let him be satisfied to do the little he can do in his own way, finding his niche and meeting the wants of those who respond to his touch. How many a life has been spoiled and made miserable from failure to realize this truth—that we are made differently, and must work differently. Why should a man afflict himself and fret himself to death because he cannot do or be like this or that brother with whom he is compared to his dispair? He has his own calling from God, a place to fill which the other man could not fill, and he shall get the "well done" at last if he does his best.

"ASK FOR THE OLD PATHS."

The year is dying; it will soon be dead. Let us make the most of its closing days, of its last day. Let every other interest stand aside, and let us give the last day of this year, which is Sunday, to an honest effort to carry forward the work of God in the salvation of the people. In earlier days it was almost universal among our Methodist people to hold watch-meeting services. To some extent the custom has become obsolete. Why not revive it, with all its old-time devotion and fervor? The closing of the year calls to reflection. There are very few people who pass these boundaries to time that mark the hastening years without some regrets for the past and good purposes for the future. Wisdom would indicate that in our religious work we take advantage of all these conditions of mind and heart, and, so far as possible, help every honest soul to a realization of his best ideals.

Besides, no careful observer of the drift and tendency of the times has failed to notice the wide-spread and expectant spirit of revival that has prevailed emphatically in our own country. For the past two years there have been indications that the clouds of mercy were gathering over our land, and that we were on the eve of witnessing wonderful displays of blessing. There have been many revivals in favored localities, but the vast continental work of reformation for which so many prayers have been offered has not taken place. Hence we have come to a time when, as never before, we as co-workers with God ought to do two things more earnestly and faithfully than ever before: First of all, we ought to pray more believably and persistently than in the past for the blessing of God on our own hearts, fitting us completely to do His will; and at the same time we should pray for the outpouring of the Spirit of God upon the people who are living in sin and carelessness concerning duty and destiny. And then, in the second place, we ought to enter upon the discharge of Christian duties in relation to the unsaved. In our words and actions we ought constantly to show that the Gospel has proved itself to be in our personal experience the power of God unto salvation. When this is the case, it will surely follow that those with whom we associate will feel their need of Christ and the Gospel, and they will be induced to accept the conditions of repentance and faith and so come to the knowledge of pardon and sonship. "God waits to be gracious"—which is only another way of saying that "Now is the accepted time; behold, now is the

day of salvation." Revivals do not come by the arbitrary appointment of the Almighty. They come as the teeming harvests of the earth. They come in accordance with established laws. If Christians will plough and sow and plant and tend, they will gather a rich harvest; "for he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

If on the last Sunday of 1893 every Methodist preacher in our country would go down before God in renewal of his personal consecration and in humble prayer for the baptism of the Holy Ghost and fire; then, having received the baptism, if each would go before his congregation with his heart burdened for the church and for sinners, and would preach a plain, thorough, earnest, loving Gospel, there would surely be following results. If on Saturday night, or at some other favorable time, he would call together the officers and teachers of the Sunday-school and spend an hour or two in constant prayer for the conversion of the scholars, there would certainly be a work of grace in the school. If the pastor would call to his study the officers of the Epworth League, and have an hour of faithful prayer with them, and they should go from such an hour to the Sunday evening meeting of the League, we know that God would make the League a great and essential factor in bringing about a blessed revival of religion.

With all this pre-arrangement and preparation, let us suppose that the pastor enters upon the watch-night services. He has four or five hours for continuous effort. The meeting will not close till after the clock strikes the midnight hour and ushers in the New Year. The official board is present to help the pastor at every point. Sunday-school and Epworth League workers are also present to do all they can to help on the cause. What a concentration of power! What a combination of agencies! There ought to be an hour for prayer; another for testimonies; another for a most faithful and moving sermon; and all this should be followed by an altar service that should be a time of power. There ought to be plenty of singing all through the watch-meeting; not the little soulless songs with their jerky music, but the solid and substantial hymns of our church sung to appropriate tunes. In every congregation, at every watch-night service, the people on their knees ought to repeat slowly, and solemnly, and prayerfully, the 94th hymn: "Come, let us use the grace divine," and then sing it, while standing, to St. Martin's or some other appropriate tune. If such services be held, souls will be brought into very close contact with the tremendous realities of time and eternity. Not a few of our pastors are putting off the opening of their revival efforts until the Week of Prayer. Brothers, by all means commence a week earlier! Commence on watch-night, and then sweep on to glorious victory. Let every preacher prepare for the closing Sunday of the year, and hold a watch-night service that shall be memorable in time and in eternity.

CURRENT THOUGHT FOR DECEMBER.

December is an "off" month for new books. It is the time when publishers dress up the world's old favorites in purple and gold, and send them forth in shining processions to gladden the eyes and hearts of their faithful admirers. It is a genuine delight to a worshiper of some worthy classic, which has hitherto gone about the world in very modest, not to say shabby garb, to meet his favorite at last tricked out in such magnificence as almost to dazzle the eyes. Not that real merit needs adornment, for that is never true; but merit does need recognition, and the fine garb of an *édition de luxe* is the inevitable sign of the world's growing acknowledgment of solid and permanent worth in literature. The satisfaction of fine binding, paper and type is like the satisfaction of seeing one's friends in good clothes—not for the aesthetic effect of the clothes, but for the prosperity and social standing which fine raiment indicates and represents.

The fresh, new thought of the present month, in literature, is comparatively slight. Holiday editions cover even the reviewer's table, and render the critic's task rather a tribute to the taste and skill of publishers than a recognition of the new literary and scientific achievements of the month.

We find, however, enough new-minted literature, just passing into circulation, to warrant us in diverting our readers' attention for a few moments from gift-books and editions de luxe to current thought.

In the department of

particularly, the literary output of the month is rich. To begin with, we would call our readers' attention to a couple of volumes in the light and graceful style of essay-writing, so popular fifty years ago, but which has of late years been rather neglected. The first of these volumes is Mr. Charles Dudley Warner's "As We Go," a companion volume to the recently published, "As We Were Saying." This little volume is full of the wit, wisdom and sunshine which have justly made Mr. Warner's sketches and essays so popular with the entire English-speaking public. There is a penitent atmosphere of pathos, as well as humor, in these charming papers, which hangs over their wealth of sunshiny influence. We imagine this claim is somewhat romantic; but certainly the author's picture of modern Greece is a thoroughly delightful and entertaining one. The volume on "Italy" deals largely with Italian architecture. Among the celebrated localities visited by the author and described by him,

are Arezzo, Vell, Fidenza, Benserventum, Perugia and Ostia.

In the department of

History. This is a book which it were hard to classify either as anecdote or essay, so delightfully does it mingle the characteristics of both; but its tone is so refined and poetic that it seems to us to belong more to that department of literature which is generally called *lettres* than to fiction proper. In substance it is "mixed biography," and local reminiscence; and the pictures of the old Portsmouth worthies which Mr. Aldrich causes to pass before us are as quaint and characteristic as the glimpses the author gives us of the ancient seaport town itself. In some respects "Old Town by the Sea" reminds us of that classic of boyhood, "The Story of a Bad Boy," also by Mr. Aldrich; the scene of both books being laid at Portsmouth. (Houghton, Mifflin & Co.)

"The Days of Lamb and Coleridge," by Alice E. Lord, is a delightful little volume, in the same light essay style, picturing the social and domestic life of two of the most unique and pathetically interesting figures in English literature. (Henry Holt & Co.)

"Authors and Their Public in Ancient Times," is a sketch of literary conditions, and of the relations with the public of literary producers, from the earliest times to the invention of printing in 1450. Its author is George Haven Putnam, and the publishers are Messrs. G. P. Putnam's Sons.

Among the recent imprints of Messrs. Charles Scribner's Sons are two volumes of essays which will attract attention in this country, viz., "Essays: Speculative and Suggestive," by John Addington Symonds, and "Old Court Life in Spain," by Francis M. Elliot. Both are rich in information and suggestion.

Messrs. Harper & Bros. have issued a book which will be a surprise to the American public, we doubt not—a volume of essays by the great German Field Marshal, Von Moltke. As a statesman and a soldier the whole civilized world knows and honors Von Moltke; but as a literary man, few, except his own countrymen, so much as suspected his talent. But the great General certainly shows himself in a very favorable light in the two volumes entitled, "Essays, Speeches and Memoirs," just issued from the press of Messrs. Harper & Bros. The essays of Von Moltke are of a purely political character, but their breadth and dignity of treatment, vigor of style, and strong undercurrent of common sense, make them valuable not only as the utterances of a great and notable man, but as concrete treatments of the subjects with which they deal.

Politics and Economics.

Anything which pertains to the treatment of present social and economic conditions, provided it displays a candid and thoughtful spirit, is pretty sure of an audience in these days of wide-spread and anxious discussion. The very title of Mr. N. P. Gilman's "Socialism and the American Spirit" (Houghton, Mifflin & Co.) is enough to win it a host of readers. And its taking and attractive title is well sustained by the contents of the book. President Schurman of Cornell University says of it: "It is one of the best books ever written on the subject of socialism." The chief charm of the book is its originality. We venture to assume that no modern writer has discovered just the point of view from which Mr. Gilman surveys his subject.

Another strong and timely book—this one by an English writer—is, "Politics in a Democracy," by Daniel G. Thompson. (Longmans, Green & Co.) The author, of course, is an Englishman, is conservative, and for the same reason he is unable to resist the British impulse to criticize anything American. Still, in the main, his observations are well-considered, practical and just. We would take issue with him only upon one point, and that is his defense of Tammany which is practically inevitable in all great cities. The book is suggestive and well worth careful reading.

Great interest will be taken by the American public in the new book by William Morris and E. Belfort Bax, entitled, "Socialism: Its Growth and Its Outcome." This book is thoroughly philosophical in tone, and is largely devoted to a consideration of the development of history in relation to socialism. "Our plan," say the authors in their preface, "necessarily deals with the aspirations of socialists now living towards the society of the future." An interesting study, truly. This book is among the recent imports of Messrs. Chas. Scribner's Sons.

Travel.

Anything which bears the name of Phillips Brooks will be read with eager and affectionate interest by the American public. Hence the good Bishop's "Letters of Travel," just issued by Messrs. E. P. Dutton & Co., will go, we doubt not, into many a Christmas stocking—figuratively speaking, of course. Here indeed we find the great clergymen in his most unconventional and rollicking mood. His letters have a personal and familiar tone which shows clearly that they were not intended for publication, and doubtless never would have been published if the author could have prevented it. But, taken with this allowance, the book is thoroughly charming—perhaps all the more so from being sprinkled with such commonplace phrases as "awfully sorry," "perfectly splendid," etc. It increases one's affection for a great man, at any rate, to find that, after all, he is a good deal "like other folks."

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Two volumes, "Greece" and "Italy," have just appeared in Putnam's "Studies of Travel" series. The author of the first claims that the Greeks of today is practically the same as the Greeks of classical times; that she has an "immortal individuality" which survives and defies all foreign and modernizing influence. We imagine this claim is somewhat romantic; but certainly the author's picture of modern Greece is a thoroughly delightful and entertaining one.

Some what kindred in tone with the foregoing, though more sketchy and narrative in form, is Mr. Thomas Bailey Aldrich's "Old Town by the

PERSONALS.

—The *Baltimore Methodist* of Dec. 21 says that Dr. Lanahan is still confined to his home.

—Rev. Francis Glass, one of the oldest members of Michigan Conference, died in Grand Rapids, Dec. 11.

—Rev. John Thomas Murray, father of Rev. O. E. Murray of Rock River Conference, died at Howard, S. D., Dec. 9.

—Hon. James Black, the first Prohibition Party candidate for President, died at his home in Lancaster, Pa., Dec. 16, of pneumonia.

—Bishop Bowman and Warren dedicated the Hill School of Theology, of the University of Denver, on Christmas Day. Bishop Warren preached the sermon.

—Bishop Fitzgerald leaves New York for Mexico, Jan. 6. He will be accompanied by Rev. S. P. Craver, who returns to a field in which he has had gratifying success.

—Rev. Mr. Groves and family sailed for Montevideo, per steamer "Delcomyn," Dec. 23, where will take charge of the English Church, by appointment of Bishop Newman.

—Dr. Alexander Martin, vice-president of Peau d'Orange University, died last week of pneumonia, after a brief illness. He was formerly president of the University, and one of the best known educators in the country.

—The *Review des Religions*, published in Paris, fills nearly three pages in its current number with an appreciative account of President Warren's course of instruction in "Religion and the Philosophy of Religion," in Boston University.

—A Methodist Church was recently organized in Portland, Oregon, with thirty members, and composed wholly of Japanese.

—President B. W. Hutchinson, of the West Virginia Conference Seminary, located at Buckhannon, W. Va., is especially happy over the payment of an indebtedness of \$20,000 on the property, which has greatly embarrassed the institution. A jubilee service to celebrate the raising of the debt was held at the seminary, Dec. 1, and congratulatory addresses were made by President Hutchinson and others.

—Rev. Dr. James M. King, of New York, general secretary of the National League for the Protection of American Institutions, has delivered fifty-seven addresses, in eleven States, in the interest of the work of the League, and has prepared and secured the publication of scores of articles in newspapers widely scattered.

—Rev. Dr. Townsend addressed the Ministerial Union of Baltimore on a recent Monday on the "Public Schools." The *Baltimore Methodist* says: "No address that has ever been delivered before that body has been received with greater enthusiasm. It was one of the strongest arguments for religious and civil liberty that could be made."

—Dr. J. Wilbur Chapman, the evangelist, was asked whether converts made in a time of revival were likely to hold out, and he replied: "The impression planted at revivals often sinks deeper than when planted in any other way. In fact, the greater part of the church membership of today is the direct result of revival work in some form or other."

—The *Methodist Times* says, in its issue of Dec. 7, in commenting upon an address by Rev. T. J. M. Ott, D.D., dealing with some of the great theological problems of the age. Its title is somewhat misleading, as Dr. Ott shows most distinctly and convincingly that the foundations of Christianity are determined and immutable.

—Those who saw and heard the venerable and noble missionary, Dr. John G. Paton, while he was in this country, a year ago, so inciting aid for the work in the Hebrides, will be delighted to know that his pathetic and graphic story of the Christianization of these islands has been published in book form by the Fleming H. Revell Co. Few could listen to Dr. Paton's simple but marvelous story without having their hearts touched; and few can read this volume, in which that story is repeated, without a deep quickening of emotion and interest. The book is more forcible than any other.

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—The resignation of Dr. Daniel Dorchester will take effect Jan. 16. It is a sad commentary upon the pretense for civil service reform which is made by the President that the resignation of a man who is rendering such invaluable service to our Indian schools should be demanded for strictly party ends. His successor, Rev. Dr. Wm. N. Hallman, is superintendent of schools at Laporte, Ind.

—General O. O. Howard, describing his life at West Point, tells how he braved the ridicule of the cadets by going to religious services and doing work in the Sunday school. He said it cost him more to take his stand and run the gauntlet of their scoffs and sneers, than it did later to face the cannon and musketry of the battlefield. "But I gripped my Bible, shut my teeth, and went, for mother's sake."

—Rev. Dr. T. B. Wood, superintendent of the Mission of the Methodist Episcopal Church in western South America, gave an important and inspiring address in the chapel of Wesleyan University, on Sunday, Dec. 17. The theme was, "South America as a Mission Field." Dr. Wood is a graduate of Wesleyan in the class of 1864. His visit to Alama Mater was most welcome, and caused great excitement in the school. His successor, Rev. Dr. Wm. N. Hallman, is superintendent of schools at Laporte, Ind.

—Nothing could attest the esteem in which Rev. J. W. Dearborn is held by his brother clergy more forcibly than the promptness with which they have offered their services in supplying his pupil in Watertown. For many days after his removal to the hospital in November, every mail brought many messages of sympathy and offers of assistance, and his visiting hours were filled with the calls of friends. Beginning with Nov. 12, the pupil in Watertown has been supplied by Rev. K. M. Taylor, Dean Huntington, Dr. Lindsay, Bishop Malalai, and Rev. W. A. Mayo, of the New Hampshire Conference. December 17, Rev. W. L. Haven preached from Heb. 2: 17—a text, with notes, furnished by Dr. Dearborn. He had very much wished to preach from this text to his people. Dr. Lindsay was present again, and will preach the first Sunday in January. Dr. G. M. Steele occupied the pulpit last Sunday; and if all the offers of Mr. Dearborn's friends are accepted, the pulpit will be easily supplied until Conference work.

—Félicien Hyscine-Loyson lectured every Sunday last month in the Chapelle Taubut, Paris. He occupies more definitely than hitherto a Christian and evangelical attitude. A correspondent who heard him says: "Félicien Hyscine, who has now discarded the superstitious altogether, read a passage from the Scriptures

Methodism Again at the North End.

REV. GEO S CHADBOROUGH

In that portion of Boston known as the North End occurred, on Friday evening, Dec. 15, an event of memorable interest. There, in the house, 34 Hull Street, within a short distance of old North Bennet St. Church — now used by Portuguese Roman Catholics — and of the spot where once stood old Haverhill St. Church (both dear to the memory of many living Methodists), was organized a Methodist Episcopal Church. The Boston Methodist City Missionary and Church Extension Society has, for something more than a year, carried on mission work in that locality, directing its labors chiefly to the Italian, Portuguese and Jewish residents, of whom there are large numbers. The work has been under the immediate supervision of Revs. E. J. Helms and R. H. Walker, graduates of Boston University. About five months ago Rev. Gaciano Conte, a Methodist preacher from Italy, came and commenced his labors among his countrymen.

Within this brief time the success of these brethren has been so marked that church organization was thought necessary to the further and effective prosecution of the work.

For this purpose a meeting was held at the above mentioned place — known as the Epworth Settlement — and the usual services of such an occasion were conducted by the presiding elder. Among those present were Professor and Mrs. M. D. Buell, Prof. H. G. Mitchell, and Messrs. E. O. Fisk and G. E. Atwood, who have been warm friends and supporters of this movement from its inception.

After the opening services, addresses were made in English, Italian and Portuguese, explaining the nature of the sacrament about to be observed and the organization to be formed. The rapt and earnest attention of the listeners, their hearty singing — in Italian — and the falling tears all evinced their intelligent understanding and appreciation of the words spoken to them. Then followed the administration of the Lord's Supper, and it was a season of very hallowed and tender interest. After this the church was formed.

Rev. E. J. Helms was made preacher in charge, and the other officers were as follows: Jewish class-leader, R. H. Walker; Italian leader, Gaciano Conte; Portuguese leader, Joseph Durao; stewards, Mrs. Edith H. Buell, Miss Nellie Hull, Agostino di Persio; trustees, E. O. Fisk, G. E. Atwood, O. H. Durrell. Fifty Italians, all recent converts from Romanism, were then received into membership — five of them by letter, and the remainder on probation. Nine Portuguese, one Jew, one Swede, and ten Americans were received as probationers, and seven Americans by letter.

The new church starts off with seventy members, and judging its future rate of increase by the first, it is evident that it is soon to attain to considerable proportions. And what a field it has in which to prosecute its labor! A dense population of many thousands, mostly Romanists, but also Jews, and a sprinkling of other and foreign nationalities. What a splendid opportunity for Methodism, here on its old historic ground, where so many of its grandest successes in the past have been won, to plant again its standard and repeat the old time victories!

Many have thought that standards never should have been removed from the North End. Now that it has been again erected, will not all Boston Methodism unite to help the band of devoted workers there gathered about it in their effort to reach and save these needy and perishing multitudes?

Boston Social Union.

A comfortable gathering assembled at Berkeley Hall on the evening of Dec. 18. The divine blessing was invoked by Rev. J. W. Hamilton, D. D. Supper finished, the audience sang, "In the Cross of Christ I Glory." Prayer was offered by Rev. W. G. Richardson, of Cambridge. The reading of the records was followed by names of new members. The secretary read resolutions on the death of Mr. John Scott, offered by R. S. Douglass, of Plymouth. The annual reports of secretary and treasurer were read, and showed some diminution of members and a lessening of the treasury balance. It was voted to make the meetings eight instead of nine for the year, and to change the hour of the collation from 6.30 p. m. to 5.30 p. m. hereafter.

After the election of officers, Dr. H. A. Spencer, of the Church Extension Society, was introduced and addressed the Union. Dr. Spencer is always welcome in Boston, and his melodious voice, his earnest, enthusiastic words, and his high devotion to the cause which he represents, have borne abundant fruit in past years. He came with a burden on his heart, the gravity of which had been greatly increased by the hard times. He came to plead, in the critical atmosphere of New England, for a cause which knows no limitations of Conference boundaries in its benefactions, which recognizes just needs of a struggling Boston church as it would ones in Montana or Idaho. Other church benevolent societies are restricted in their work, as the Freedmen's Aid and the Missionary Societies. In New England this Society has helped to an extent considerably beyond its receipts from that source. Twice it has made large loans — once to the People's Church, and once to the Brooklyn Church — and has subjected itself to unfavorable criticism thereby. It must be remembered, however, that these are simply loans, and that they were made pursuant to strong recommendations by the Bishops and under a favorable condition of the treasury at the time. In the two cases mentioned, the Society feels entirely justified in its action. During the past year the Society has had the best year in total receipts of any year in its existence. It has raised and expended the sum of \$332,000. It has been an ideal year in the history of the Board, and over 600 churches have been aided. He spoke of the limitations of the Society. It cannot aid large churches costing beyond a certain amount. It had expended \$93,000 more during the past year than in the one preceding. Work was unexpectedly forced upon it, and it has been directed sometimes by the General Conference to assume certain obligations which, though unlooked for, were cheerfully accepted. As instances of the burdens coming suddenly upon the Society, he mentioned the Japanese revival in Honolulu, and later, as an outcome of it, that in San Francisco, resulting in the conversion of 1,100 Japanese. These proved the sturdiest kind of Christians, and in the thoroughness of their methods in providing for the spiritual direction and oversight of their incoming countrymen, put to shame American Christians. When these Japanese appealed to the Board for \$6,000 to build a church in San Francisco, it was cheerfully granted. So, too, when through the efficient labors of Bishop Malalai, the Italian work was started in New Orleans and grew so rapidly that church accommodations had to be provided, the Board helped them out of their dilemma. The work among the Bohemians of Chicago proved so marvelously productive that two churches had to be supplied. At other points the work ramifies so that it is difficult to keep pace with it. It is intimate-

ly connected and interlaced with that of the Missionary Society, whose success results in increased calls upon this Board. He cited some painful instances where the Board was compelled to refuse worthy applicants for lack of funds. It is now confronting an almost empty treasury, with many drafts waiting to be honored. Congregations numbering 135,000 members are anxiously looking for early help. The sum of \$210,000 is already pledged, and there is no money to meet these pledges; the Society dare not promise more till this amount is in a measure provided for. Appeals are pouring constantly from churches started under favorable auspices and needing help to rescue them from death at the hands of the user. He wanted \$7,000 from the New England Conference, and with a reasonable presentation of the cause he believed it could be readily raised, to return again in fertilizing streams for this important field.

Dr. Spencer was followed by Rev. M. S. Hard, D. D., who spoke briefly on the value of the annuity plan for raising funds for the Society.

W. P. A.

What is Costs to be a Protestant.

MR. EDITOR: Let me in a few words present to the readers of the HERALD a case with which all will sympathize, and for which some one may be able to suggest a means of relief.

When our Italian work at the North End opened, one of the first to take interest in it was a bright, active young man who had a responsible position in the employ of one of his countrymen. The young man soon became so prominent in the League that his employer objected, at first requiring him to sever his connection with Protestantism, but finally insisting upon a complete return to the Catholic Church. This was too much. The young man declined to renounce his faith. The result is, that within a few days he will be without employment. Can any one suggest a place for him? He is perfectly competent to earn a good salary in almost any business. Ought we not to see to it that he does not suffer on account of his loyalty to his convictions?

Let me add that I write this without my knowledge or consent, and entirely on my own responsibility.

H. G. MITCHELL.

The Conferences.

(See also Page 7.)

NEW ENGLAND CONFERENCE.

Boston District.

BOSTON, Bromfield St. — This honored church is by no means in the decadence that some suppose. Its activities are both numerous and various. The church building is in almost constant demand and use for religious services. The noon meetings held daily for months past have been a recognized power in the city. Since the burning of Tremont Temple, the Baptists of Dr. Loring's numerous flock have held their mid-week services here. On Sundays the regular work of the church is well maintained. Dr. J. H. Mansfield, the pastor, preaches to a good congregation on themes that are fresh, pertinent, and always evangelical. The Chinese Sunday-school is the largest in the city. As many as ninety have been present. For each scholar there is a separate teacher. Dr. Mansfield recently lectured at the People's Church, taking the place of Dr. Brady, who was temporarily ill. The great audience was much pleased with the tour through "Ireland" under the lecturer's skillful leadership.

The blessing of the Lord attends the labors of Rev. F. J. Follansbee at Hull. The public services are well attended and spiritual. The members occasionally drive over to Hingham and Nantasket to give the people a lift in their spiritual work. On the last Sunday in November, 3 were baptized, 1 was received into full connection, and 5 on probation. Electric lights have been put into the church. The financial condition of the church is excellent, all bills being paid up to date. Much sympathy is felt for this church in view of the fact that they have just had their edifice damaged by fire to the extent of about \$1,000. The fire was plainly of incendiary origin. The people here are of good stock and in good cheer. They will make repairs and go right on in the service of God.

Dr. Telford, the evangelist, commenced a series of revival services here, Dec. 2, in the Town Hall.

Dr. E. C. Bass, of First Church, Newport, delivered an excellent address before the Y. M. C. A. in that city at their regular meeting, Dec. 10.

On the same evening Rev. H. B. Cady, of Thomas St. Church, gave his people a very interesting and instructive lecture on "The Life and Times of John Wesley." It was illustrated with the stereopticon. This church has very wisely voted to change their preaching service from the afternoon to the morning. There is little doubt that this will prove to be a step in the right direction, and that increasingly larger audiences will thereby be secured. The celebrated heroine, Ida Lewis, who now keeps the Lime Rocks Lighthouse in Newport Harbor, is a member of this church, and is an active Christian. She has won for herself a fame that is world-wide for her bravery, skill and success in rescuing a large number of persons from drowning during the many years that she has had this position. There are few men in that beautiful city as Sunday as can speak who have seen and felt and breathed the entire subject of a theme. He has also given his Thanksgiving will last all winter, his greater joy is in the salvation of the people, and we gladly report a good religious interest.

On Dec. 19, Rev. David Pratt was declared off duty by physical indisposition, and Revs. Frank and Palmer were pleased to be able to conduct the services. The quarterly meeting at Kittery made this possible. We are not so reluctant to report a man sick if we can report the sick well, before his friends hear the unwelcome part, and we hope that his illness is not serious enough to keep him quiet till his ink gets dry. He has been holding meetings at the First Church, and the hearts of the Lord's people have been rejoiced by having nine seekers taking a stand for Christ.

At Kittery Village Rev. J. H. Trask has baptized 9, and the attendance has improved. Mr. Paul, an old and faithful member of the church, an Israelite in whom was no guile, has passed to his reward.

At York 8 have been baptized and some of the Junior League have come to the church in Christ.

Rev. A. W. Pottie and wife will spend a few weeks in visiting friends, taking the

ville to recover from the loss. Business men still have unsettled accounts on their books contracted in a similar time twenty years ago. The collapse of the strike is due to the fact that there was no demand for goods, and therefore the manufacturers were not particularly anxious to run their mills. The strikers were forced to yield because they were attacked by hunger and cold; had reached the limit in obtaining credit; had exhausted their funds and could not obtain adequate contributions from wage-earners elsewhere. These people now return to their work at wages little better than were offered to them many weeks ago. Indeed, all the idle ones cannot return — many will have to work all winter. At the best there will be privation, distress and suffering for months to come and much need of food, clothing, fuel and money. The churches of all denominations are coming grandly to the relief of these sufferers.

X. X. X.

NEW HAMPSHIRE CONFERENCE.

Manchester District.

The poem entitled, "The Preachers of Manchester District," by Rev. A. B. Russell, is being revised and enlarged, so as to embrace all the Methodist preachers of New Hampshire, active and otherwise. As this seems to meet the desire of some of the brethren, Mr. Russell has undertaken the work. It is his design to have it printed in a Claremont paper during the New Hampshire Conference session.

MAINE CONFERENCE.

Lewiston District.

While driving from one Sabbath appointment to another, Rev. W. H. Congdon, of Baldwin and Hiwas, lost a valuable horse, which fell dying in the road. Mr. Congdon's circuit is large and his loss is heavy. Friends are contributing to make the loss good. Any one desiring to assist in a good work can send their gift direct to Mr. Congdon at West Baldwin, Me.

JUNIOR.

Portland District.

Rev. W. S. McIntire has left Biddeford for Providence, and we hope that the name of the place to which he has gone expresses the guidance that direct his future. He had an honorable release from obligations here before assuming others there. He will be much missed here, being associated with so many interests of the Conference and ready for varied service.

The Itinerants' Institute, of which he was president, was in session at the time of his transfer. Something of the portable part of his service appears in the following: During the two years and eight months of his pastorate, 73 have been received on probation, 64 into full membership, 17 by certificate, 7 children and 66 adults baptized, and more than \$1,000 raised for benevolences. He has conducted the marriage ceremony for 38 couples, and, what is quite remarkable, attended 125 funerals. The last-named fact indicates many deaths in the society, and the church is doing something.

Dr. R. L. Greene, of Trinity Church, Providence, recently gave them a capital lecture on the "Fun and Fury of a Soldier's Life," under the auspices of the Epworth League. The people of the church gave their pastor and his wife, Rev. and Mrs. C. E. Beals, a house-warming which was literally a surprise and an occasion of much enjoyment. On departing they left a fine fur rug. Two persons have been recently baptized, several have been received into the church, and some released as probationers.

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(Continued on Page 8.)

REVEREND J. S. WADSWORTH, of Phoenix, recently gave a lecture in our church in Centerville on "Palestine the Land of our Lord." His graphic description of the size, places, persons, customs, manner of worship, its government, and the destiny of that far-off country, was given as only those can speak who have seen and felt and breathed the entire subject of a theme. He has also given his Thanksgiving will last all winter, his greater joy is in the salvation of the people, and we gladly report a good religious interest.

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The Epworth League.

New England District.

MOTTOES.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ." — John Wesley.
"We live to make our church a power in the land, while we live to love every other church that exalts our Christ." — Bishop Simpson.

THE MARCH OF THE YEARS.

One by one, one by one,
The years march past, till the march is done;
The Old Year dies to the solemn knell,
And a mere peep at the changing bell.
Till the other, one by one,
Till the march of the years shall at last be done.

Bright and glad, dark and sad,
Are the years that come in mystery clad;
With us comes the year of joy and ease;
If merry or sorrowful each will be,
Bright and sad, dark and glad,
Have been the years that we all have had.

Fair and subtle under the sun,
From each year has won,
Has it given us treasures? Day by day
It has stolen something we prized away;
We meet with fears, and count with tears
The buried hopes of the long past years.

Is it so? And yet let us not forget,
How fairly the sun has risen and set;
Each year has brought us some sunny hours,
With a wealth of song and a crown of flowers.
Power to love, and time to pray,
Its gifts have been e'er it passed away.

We hail the New that has come in view;
Work comes with it and pleasure too;
And even though it may bring some pain,
Each passing year is a thing of gain;
We greet with song the days that throng;
Do they bring us trouble? 'Twil make us strong.

With smile of hope, and not with tears,
We meet our friends in the glad new years;
Gladness and cheer, and song and glee,
They bear us near our restful home.

And one by one, with some treasure won,
They come to our hearts till they are gone.
— Marianne Farningham.

THOUGHTS FOR THE THOUGHTFUL.

The Waning Year.

The weary, waning year, through storm and night,
Has worn face turns to catch the cheery light
That beams from Bethlehem's star with steady ray
To lead the dawning of the New Year's day.
That star shall rise to cheer each year's decline,
Till heaven's New Year in full effulgence shone.

* * *

O friends, the old year is fast slipping back behind us! We cannot stay in it if we would. We must go forth and leave our past. Let us go forth nobly. Let us go as those whom greater thoughts and greater deeds await beyond. Let us go humbly, solemnly, bravely, as those must go who go to meet the Lord. With firm, quiet, serious steps, full of faith, full of hope, let us go to meet Him who will certainly judge us when we meet Him, but who loves us while He judges us; and who, if we are only obedient, will make us, by the discipline of all the years, fit for the everlasting world, where life shall count itself by years no longer. — Phillip Brooks.

* * *

Gone with our yesterdays, folded apart,
Laid by with the treasures we hide in the heart;
The year that has left us, so silently shod,
Has carried its record of upward to God.
— Margaret E. Sangster.

* * *

What has the year done for us? Has it made us wiser, better, nobler, more gentle and kind, more reverent and trusting? Have we kept chiseling away at the possible beautiful statue within the rough block of our lives, "keeping the fine lines fine," bringing out the contour more and more each day, polishing here and retouching there, and steadily increasing in resemblance to our Great Model?

Whether the statue we are bidding to evolve be wrought from marble or sandstone or clay or flint is not for us to choose, for the material in which we work comes to us through long lines of heredity and circumstance. Our task is to make the most and the best of the material given us to work in and with, to work diligently day by day, "no day without its line," to perfect our Model, "lest He returning chide" to find us idle and the work undone: —

"Not ours to question why,
Not ours to make reply,
Ours but to do and die,
So we go onward."

— Christian Advocate.

* * *

At the bloody battle of Marengo the French line fell back in a complete rout, and the officers rushed up to their commander crying, "The battle is lost." "Yes," exclaimed the general, "one battle is lost, but there is time to win another." Inspired by his faith and courage, the officers hurried back, turned the head of the retreating column, and when in a few hours the last gun was fired, the French camped on the field of battle. Marengo had been won. So if we are thinking of battles lost during the past year, let us remember, lost patience, lost spirituality or prayerfulness — let us remember that there is yet time to win another battle. Raise the standard once more, take fresh courage, put on the whole armor, and God will surely give us the victory. "So teach us to number our days that we may apply our hearts unto wisdom." — Rev. H. W. Pope.

* * *

Master, the shadows fall!
The weary year is hastening to its close;
Soon toll the end, and I must seek repose,
But this is all.
That I can do for Thee, before I stand,
And render my account to Thine hand?

Master, the shadows fall!
The hand grows weak, the weary year is dying;
So in the dust Thy servant now is lying.

List to his call:

"Unprofitable, helpless, at Thy feet
Let Thy sweet mercy all my weakness meet."

Master, the year is past!

Thou with omniscient and unnumbering eye
Hast marked its good and evil passing by,

Now at last

Thy servant looks confidently to Thee,
And prays, "In mercy, Lord, remember me."

— The Christian.

* * *

The past, with its follies and mistakes, its neglected opportunities and its mislaid privileges, is gone from us forever. To recall it is as impossible as to change the orbit of the world. But if the past lies behind us, before us stretches the future. It is an unknown country. Its surface has never been explored. No one can tell what fertile valleys or what barren plains it may possess. We look forward upon it with expectation and yet with dread. Who can say what seeds lie germinating in the soil of the coming year? Perhaps joy will come. Perhaps fortune will smile. Perhaps hope will find its golden fruition. The year may be all song and all sunshine. But the reverse may be true. Sorrow's hand may be laid upon us. The affliction's cloud may gather about us. The chilly winds of misfortune may cause us to quiver and shake. Misfortune may stab us to the heart. Oh, unknown year, who can tell what experiences you may bring? If some of us knew what you have in store for us, how our hearts would tremble at the prospect!

As Christians we have one consolation. Be the year what it may, He who has helped us in the past will stand by us in the future. His unspeakable goodness will not fail. He

will overrule all the untried experiences to our good. He will shelter us from the storms. He will deliver in times of peril. This being true, we can walk forward with calm courage. "All things work together for good to them that love God." — Epworth Herald.

* * *

"How old art thou?" asked a mighty Pharaoh of a shepherd-king, long ago. "If now a mightier Monarch than Pharaoh should propound that question to a soul trembling in His presence, it would come to mean about this: "How much do you know? How pure are you in your life? How self-sacrificing in your service? How devoted to the Master? How far along in the Christian life? How much of a man anyway? How old art thou?"

That is a question for the close of the old year — for the season of retrospect. What have we gained this last twelvemonth? In what direction, and how far have we grown? How old are we, not as church members, but as Christians? To what have we come, to what height have we climbed, through the years, over the steeps and rocky eminences of life and duty and burden and sorrow? How large and full is the span of our character-education attained? What is God's great, imperative ideals of faith and duty?

This for the past, and for the future just that old well-worn prayer of the saints of the ages: "So teach us to number our days that we may apply our hearts unto wisdom." — N. Y. Observer.

* * *

The old man with the scythe has left his burdens at our door. Silently, in the nighttime, even in our joyous moods, his presents are coming, though we see them not. They are coming in unexpected sorrows, in thoughts of care, in revelations of character that startle and shock, in new aspects of old friends, in changes from riches to poverty, from health to illness.

The old man with the scythe has left other things than these at our door. How else could we live? He has left love and confidence and the respect of men, the blessings of the affections, and little new lives that have been through the gate of Netherworld, and made a tender blessedness, and gladness about the house, and a clinging of young birds in the nest. He has left mercies and divine love, and a sense of trust and protection we can tell to no one, because these things lie between our God and ourselves.

He has carried away much also — so many we leaned on, so many who looked vigorous and blooming and full of strength, and yet were marked like lusty forest trees for the fall. What a wonderful thing is the threshold of the house door guarded by the old man with the scythe! All passes in and out there — our shame, our despair and grief and hopelessness, and heaviness of heart, our happiness, too, that seems as stable as the pillars of the earth, and yet is but a shifting sandbar.... Not happiness, but blessedness, said Carlyle, should be the aim of life. Where such a principle rules, the old man with the scythe can do no real harm. Death itself loses its fatal power over the soul. Change and trial only find the nature the more steadfast in the belief that life is ordered on lines of supreme beneficence, working on the large plan that keeps the stars in their courses and measures the revolutions of systems, not by years, but by aeons. — Christian Register.

* * *

AN OLD MAID'S NEW YEAR PARTY.

MYRA GOODWIN PLANTZ.

"I JUST wish there was some way of keeping old maids out of the League," said pretty Nelly Thomas; and Edith King joined in: "And so do I;" while Horace Watters said "Amen," with mock solemnity.

"When I get to be fifty and upwards, I shall stop trying to be young," said one young girl.

"I admit that we young people feel freer when we have our prayer-meetings alone, for we are less timid about speaking and praying; but in our social gatherings I can't see why a bright, sweet woman like Miss Hannah should not come, if she enjoys seeing young people have a good time. She is left out by the mothers, and if we young girls drop her, she will have a lonely time," said Florence Watters.

"I am sure Miss Hannah is always welcome when we get up a supper or a picnic, for then she does the drudgery and lets us girls have the fun. She is an angel in the sick room, especially in cases where others are afraid to go; and what would the poor do without her? I should say we not only ought to invite her to our sleighing party, but get it up in her honor."

"A kind of New Year's benefit in return for her helping pay off our debts and being most of our Mercy and Help," suggested Horace.

"Just the thing!" said the elder Mr. Watters, coming in. "I advise you young ladies to give those young men the most encouragement who are most attentive to the women who are no longer young, for then you will be more certain of good care after you have lost your youth and beauty. You young men will be repaid for sacrificing the girls a little, for some of the most charming and helpful women are these very same old maids the girls are now slighting. But let me tell you the history of one I happen to know. Just thirty years ago this very month I was wounded on a Southern battle-field and taken to a hospital hastily fixed up in a church. I was supposed to be dying, and the surgeon said there was but one chance, and that to have some one bathe my terrible wound until all danger of inflammation had passed and to keep ice on my head until the fever cooled. There were not enough nurses for one man to have so much attention, but one of my friends, a captain in another company, happened to mention my case to the young lady who was soon to be his bride. She had come down to nurse her father, and now that he was able to travel, she expected to start home with him as soon as she could be gotten safely through the lines. She came to me when she heard I needed great care, and for thirty-six hours she stood over my wounded arm, without food or sleep — for every one was too busy to think of the nurses among the dead and dying. But for her I should have died; and you may imagine I thought her as beautiful as an angel when I became conscious of what had happened. She went North with her father, and in the spring Captain Long was to have a furlough, as he had not been home since enlisting, and they were to be married. His leave of absence had begun, but just as he was starting the enemy came suddenly upon us. The new captain was not there, and the old one sprang to the front and with his gauntlet mace saved our regiment; but at a terrible cost, for the brave, noble fellow was among the slain. He sent for me when he was dying, and handed me his pocket Testament and a locket, saying, 'Give the Book to my brave darling, and tell her to live to do good. Keep the picture of her sweet face

yourself.' I had left a bride at home when I put on the blue, and I knew how she would have felt. Well, the girl's heart was almost broken. Then she went down again to the soldiers, and was one of the hospital nurses at Washington. While there, nursing a poor fellow through smallpox, she lost her beautiful complexion, though I have always thought her face one that nothing could spoil."

Here Mr. Watters took out an old-fashioned locket and laid it on the table, and the little group around it took up the picture one by one, exclaiming, "How lovely!"

"I can see it was really our own dear Miss Hannah, and you never told us children before who saved your life," said Florence, tearfully.

"She wished it so; and I might add that while other maiden ladies may not have so romantic a history as this one, all have had their disappointments, and often are alone because of sacrificing themselves for others, and should be treated with special kindness by their younger sisters."

The next day the postman stopped at Widow Clark's door, and Miss Hannah was in quite a flutter over the unusual event of receiving a letter.

"Listen, mother," she cried as she read it. "This is just lovely in our young people! I have worried for fear they considered me in the way, yet felt I could hardly give up the little bit of rest and brightness I get with them. 'Dear Miss Hannah,' it says, 'the League desires the pleasure of your company New Year's evening. An escort will call for you at seven o'clock.'

The old lady was as delighted as her daughter, and the anticipation of some pleasure for "Hannah" made her plain New Year's dinner seem better than usual, and kept a happy smile on the daughter's face all day.

About seven there was a great clatter of bells in the street, and Miss Hannah said with a smile: "Those bells carry me back to my own happy girlhood. I hope the young folks are having a good time." Then she could not help wishing she were young again, for, the sleighing was perfect and the moon full of New Year's cheer, or something equally bright.

Just then the bells stopped at her gate and a brisk step sounded on the walk. Miss Hannah opened the door to find the president of the League waiting for her.

"Wrap up warm, Miss Hannah, for we are going to take you to the North Pole, where you can make sunshine whether the sun gets up or not," Mr. Watters said, gallantly.

"There were only twenty who could go tonight, but they make up in noise for numbers," Mr. Watters said, as he tucked Miss Hannah down in the straw under the warm rugs with the other girls.

The town was soon left behind, and the country was as lovely as a fairy scene, with every twig glistening in the moonlight and every fence and stump draped in sparkling white. There were singing and laughter, but this all came to a sudden stop as one of the spirited horses gave a jump and the heavily-laden sleigh turned over an embankment. Every one went into a bank of soft snow, but nobody was hurt, it was found, as one by one the boys helped the girls out of the drift. It did not take long to right the sleigh, but the driver informed the young people that the harness was so badly broken that it would be better to tie it together and all return to the city as soon as possible.

"No! no!" was the cry. "We are going to a New Year's dinner in honor of one of our number."

"It is less than a mile from Grandma's," spoke up Mr. Tucker. "We can walk on, if you can stand it, Miss Hannah."

"We will see who can get to the bottom of this hill first," she replied; and instantly she was off, with the merry crowd after her, while the astonished driver saw that all he could do was to fix up his harness and follow.

"Well, I call this nice!" cried Thomas Tucker, as they reached the farm-house, panting for breath, but all in good spirits.

"Grandma promised a hot supper, but everything is dark, and they have gone to bed."

"We are not to be cheated that way," said one young man, who had dined on an antiquated boarding-house chicken. "We will shout 'Happy New Year' until we are admitted."

It was not long after that chorus started before the old gentleman appeared, showing signs of a hasty toilet.

"Come in! come in! We thought you had given it up, and had just gone to bed, but Ma and Sally will have the turkey hot in no time."

The young people rushed in out of the cold without any ceremony; the boys helped the old farmer throw on more firewood where the back log had been covered up for the night, and the blaze of the open fire almost made the lamps unneeded.

While Grandma and her sleepy maid were putting the dinner on the stove again, Miss Hannah proposed a party. Each took a lighted stick, and had to finish his or her story before it went out. Grandfather had to stop in his Indian story just as a painted savage had raised his scalping knife over his head, and his audience had to take his escape for granted. Nellie's light went out just as her lover proposed, and the young people and lover were left in doubt as to the answer.

Miss Hannah's stick burned slowly while she told thrilling little story of the war; and then Thomas Tucker came in with the big horn that had once been used to call the men from the field, and the party went to the dining-room to the music of its clarion call.

Miss Hannah found a bunch of white chrysanthemums at her plate, and as she raised them up out fell a gold pin in the shape of the badge of the society. Miss Hannah would have taken the occasion then and there for a good cry — for this was the first recognition the lonely woman had had that her labors for others were appreciated — but at this moment the black pussy-cat jumped into her lap and deftly took the turkey from her plate, and in the laugh that followed Miss Hannah recovered herself and was the life of the party. With her sweet, pale face flushed and radiant with happiness, several were surprised that they had considered this woman old and homely. Her bright sayings and sweet wisdom were recognized as never before by her young friends, and they wondered if it had not been a mistake for young

people to think they must be by themselves in order to have a good time.

There was not so much merriment on the homeward ride, which the rested horses made as short as possible, for it was past the bedtime hour laid down in the constitution when the sleigh stopped at Miss Hannah's door.

"Thank you, my dear young friends," she said. "This has been the happiest evening I've had in thirty years."

And Florence Watters replied: "You have added more to our good times than we can say."

There was a chorus of "Good night, Miss Hannah," and while Mr. Tucker went up to the door with their friend, those waiting in the sleigh sang softly, "God be with you till we meet again."

ABOUT WOMEN.

— Miss Sarah Wentworth, who superintended a model kitchen at the World's Fair, has been invited to take charge of the cooking for 2,000 persons at the Illinois Insane Asylum at Kankakee.

— Florence Nightingale recently celebrated her 73d birthday. She has been confined to her house for many years by constant ill-health. She makes her home with her brother-in-law, Sir Harry Verney, in Devonshire.

— A full-length portrait of Mrs. Benjamin Harrison has just been painted for the Daughters of the American Revolution, to be placed in the White House. The painter is Daniel Huntington, late president of the National Academy. The portrait will hang near the full-length painting of Mrs. Rutherford Hayes, which is by the same artist. It is valued at about \$3,0

The Sunday School.

FIRST QUARTER, LESSON 1.

Sunday, January 7.

Gen. 1: 26-31; 2: 1-3.

REV. W. O. HOLWAY, U. S. N.

THE FIRST ADAM.

1. Preliminary.

1. GOLDEN TEXT: "So God created man in his own image." Gen. 1: 27.

2. THE BOOK OF GENESIS.

(1) Authorship: That Moses was the author of the book is confirmed by the universal testimony of the Jewish and Christian churches. The Higher Criticism maintains, however, that the work has undergone repeated revisions to bring it to its present shape. Certain strongly-marked peculiarities, such as varieties of style and the different names applied to God, point to written documents coeval with the events. It is asserted that these documents were preserved and handed down to Moses, who was the first to revise and combine them. Dr. Murphy declares that the book now have been reduced into eleven documents, or perhaps more, composition, most of which contain coordinate divisions; "that even these incomplete pieces still smaller passages have an exact and self-contained finish, which enables the critic to fit them out and examine them, and makes him wonder if they have not been inserted into the document as into a mould previously fitted for their reception." Lenormant, in his "Beginnings of History," reasoning from the parallel Chaldean and Babylonian records, contends that the Book of Genesis is a part of a tradition whose origin is lost in the night of remotest ages, and which all the great nations of western Asia possessed in common; this tradition, however, he claims, was derived from the parallel Chaldean and Babylonian records, and recorded by Moses any authority whatever, and date the beginning of Hebrew literature in the eighth century before Christ.

(2) Date, Time, Scope. — Assuming the Moses as authorship of this book, it must have been written during the forty years wandering — c. 1440-1450. The title "Genesis" is taken from the Septuagint; it means birth or generation. The Hebrew title of the book is taken from its first word — *Bereshith*, or, "In the beginning." The scope of the book, in point of time, covers a period of 2,300 years, from the creation of Adam to the death of Joseph. Its purpose is purely historical — to narrate the facts and order of creation; and to trace the development of the race up to the Flood; and, after the Deluge, to the period of the sojourn in Egypt.

3. HOME READINGS: Monday — Gen. 1: 28-31; 2: 1-5. Tuesday — Gen. 1: 1-13. Wednesday — Gen. 1: 14-25. Thursday — Gen. 2: 7-17. Friday — Psa. 8. Saturday — Acts 17: 24-29. Sunday — Psa. 100.

II. Introductory.

Thus far, in the narrative, the successive orders of creation have risen into being at God's command. He spoke, and it was done. But when man was to be made, a change of method appears. The pattern for this last and noblest work was to be found in no created thing or being. "In our image, and after our likeness" — such was the plan proposed. And the work was to engage the personal energy of the Creator Himself: "Let us make man." And the man that made — from the dust of the ground and the breath of the Almighty, "a living soul" — by the subsequent creation of woman became the head of the first family and the father of the human race. And God "blessed them," and bade them to "multiply," and to "subdue the earth," the title-deeds to which were granted by the Creator Himself. He was, at the same time, invested with authority over all "the beasts of the field" and other inferior creatures. For his sustenance fruits and cereals, with other seed-bearing herbs, were appointed, and for the animals below him the grass of the field. The work of creation being now complete, God reviewed His works, and pronounced everything "very good;" "and it was evening, and it was morning, the sixth day." The seventh day — a "day" not yet ended with Him — the Creator "rested;" and blessed and sanctified the weekly return of man's Sabbath as a day of bodily and mental repose and spiritual privilege.

III. Expository.

1. And God said — Speech is the index, or manifestation, of thought, will, purpose. Some object to the idea of God speaking as the great and human, and unworthy of a Being who is pure spirit; but if we conceive of God as manifesting Himself at all, it must be through faculties like our own; we cannot conceive of any other. Hence He is said to have eyes, feet, a right hand, etc., all of which are figurative, of course, but yet indispensable, as the world would cover at all about Him. Let us — The word for God is plural in the original, and this plural form occurs about 3,000 times in the Hebrew Scriptures — not a proof, but collateral evidence, for the doctrine of the Trinity as taught in the New Testament. Make man — different language from the preceding: "Let the earth bring forth;" "let the waters bring forth, etc. In our image, after our likeness — not bodily "image," for God has "neither body nor parts." He is essentially spirit. As spirit He is personal, eternal. He thinks, speaks, wills and acts. Here, then, are the three great points of conformity to God in man — reason, speech, will, and power." In verse 7 of the next chapter we read that man was "formed out of the dust of the ground," and that God "breathed into his nostrils the breath of life, and man became a living soul." Let them have dominion, etc. —

27. So (R. V., "and") God created man. — What He proposed, He did. But what did He "create"? The word is a peculiar one. It occurs forty-eight times, always in connection with God, and almost always in the sense of calling into existence something which did not previously exist. Now the body of man, in its chemical constituents, had already been "created" when matter was called into being. It must therefore here refer to more than this — to his spiritual, immortal nature. Dr. Guyot calls attention to the word "create" in this chapter as being used only three times — for the origination of matter (verse 1), of life (verse 21), and of soul (verse 27). Says Peloubet: "Now it is remarkable that these three are exactly the points where Nature has said to Science, 'Thus far, and no farther.' All the powers of modern science have failed to

originate matter, or life, or soul. After they have these, they can go on developing; but they cannot create." In the image of God — the essential thing in the new creation. Male and female created he them. — The creation of woman out of man is narrated in chap. 2: 21, 22. "Adam had met with his superior in the Creator, his inferior in the animals; he is now to meet his equal in the woman" (Murphy).

28. God blessed them — a formal act of divine benediction upon the first human couple. Replenish the earth and subdue it. — The earth must be peopled in order to be subdued; but something more was contained in the injunction than simply multiplication. The inviolable sanctity of the conjugal relation was established (Gen. 2: 21, 25) with all the train of home joys and mutual sacrifices that come in the rearing of the family. Have dominion, etc. — The charter for man's authority over all inferior beings is derived from God Himself, in whose image he was created.

What an education for the race has been the labor of subduing the earth! How it has developed education, stimulated invention, and quickened the powers of combination which would otherwise have lain dormant (Conant).

29. Given you every herb bearing (B. V., "yielding") seed. — Says Murphy: "The sacred writer here hands down to us from the mists of a hoary antiquity the primitive deed of conveyance, which lies at the foundation of the common property of man in the earth, and all that it contains." The grant is of all fruits and grains that are adapted to the constitution. To you it shall be for meat. — It does not say that these and these only should constitute man's sustenance; though it is very likely that for a period at least a vegetable diet was used by the human pair, and in large portions of the earth this kind of food has always constituted the sole provision, flesh not being procurable. But the study of the human body shows that man is carnivorous by build; and, later on in Biblical history, animal food is mentioned in such connections as to show that there was another.

30. To every beast of the earth. — God is not unmindful of the creatures below man in the scale of being; even the least is cared for. He here informs the newly-created human race that the rest of the creation is entitled to the advantage which this negative evidence gives. . . . Sober evolutionists do not suppose that man has descended from monkeys. The stream we have branches too early for that. The resemblances, which are the same in fact under any theory, are supposed to denote collateral relationship (Prof. Asa Gray).

2. The recital of the rest of God on this day is not closed with the usual formula, "and evening was, and morning was, day seventh." The reason of this is obvious. In the former days the occupation of the Eternal Being w^s definitely concluded in the period of the one day. On the seventh day, however, the rest of the Creator was only commenced, has thence continued to the present hour, and will not be fully completed till the human race has run out its course. When the last man has been born and has arrived at the crisis of his destiny, then may we expect a new creation, another putting forth of the divine energy, to prepare the skies above and the earth beneath for a new stage of man's history, in which he will appear as a race no longer in process of development, but completed in number, confirmed in moral character, transformed in physical constitution, and so adapted for a new scene of existence.

South Royalton. — Revival services have been held at this place also. Rev. W. H. Jackson has been assisting the pastor. At the recent quarterly meeting, 4 were baptized and 8 taken on probation. Several began the long Sabbath of the Almighty, so far as this world is concerned, in which He seriously contemplates from the throne of His providence the strange workings and stirrings of that intellectual and moral race He has called into being, the ebbs and flows of ethical and physical good in their checkered history and the final destiny to which each individual, in the unfeasted exercise of his moral freedom is incessantly advancing (Murphy).

31. God saw everything that he had made — reviewed the works of the previous days, and approved them. The com- pliance, understanding and judgment here indicated in the Divine nature subsequently appear in His image — man. Behold it was very good — "good" in itself, in the completeness of its structure, or qualities; "good" in its relations or adaptations, as fulfilling the end for which it was created. God's moral rectitude here comes into view. Whatever He "creates," in the absolute sense of the term, is "good;" He is said to "create evil," but the word is there used in its permissive sense. "Very good" means exceedingly good, admirable. It is the verdict pronounced upon a completed creation. Man thus far was pure. There was no blot of sin on the perfected work of God. The evening and the morning were the sixth day — R. V., "and there was evening, and there was morning, the sixth day." The Hebrew arrangement of time — beginning the diurnal period with the evening instead of the morning — is derived probably from the creative days.

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desire of every living thing" (Psa. 145: 15, 16).

5. The lawful sovereignty over this world has been conferred upon man.

6. The Sabbath is "made for man," allowed and set apart for his highest interest. We should not degrade it by secular thoughts, by mere recreation, by indifference, or neglect of its sacred opportunities.

V. Illustrative.

1. Moreover, "special creative act" is not excluded by evolutionists on scientific grounds, is not excluded at all on principle except by those who adopt a philosophy which antecedently rules out all possibility of it. Darwin postulates one creative act and a probability of more, and so in principle is at one with Wallace and Dana, who insist on more. Professor Bowes, my philosophical colleague, concludes that "not only every new species, but that each individual living organism, originated in a special act of creation" When the naturalist is asked what and whence is the origin of man, he can only answer in the words of Q. Markevitch and Viroch: "We do not know at all." We have traces of his existence up to and even anterior to the latest marked climatic change in our temperate zone; but he was then perfectly dead, and no vestige of an earlier form is known.

The believer in direct or special creation is entitled to the advantage which this negative evidence gives. . . . Sober evolutionists do not suppose that man has descended from monkeys. The stream we have branches too early for that. The resemblances, which are the same in fact under any theory, are supposed to denote collateral relationship (Prof. Asa Gray).

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"and evening was, and morning was, day seventh." The reason of this is obvious.

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